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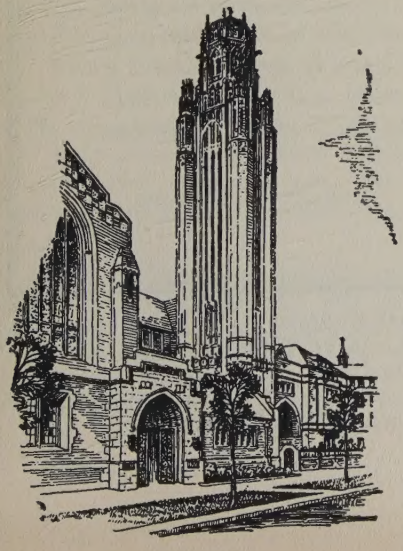

SO YOU ARE GOING TO WRITE A RELIGIOUS DRAMA!

By FRED EASTMAN

Alumni Notes and Book Reviews and the

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THE PRESIDENT'S MESSAGE

* *

HIGHWAYS OUT OF EGYPT

"In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall worship with the Assyrians." How startling these words from Isaiah sound! Egypt is again the object of military conquest and what happens along its highways may change the destinies of nations.

The man who wrote this nineteenth chapter of Isaiah was a Hebrew and a neutral. Beyond the struggle between two great empires he saw the vision of a larger unity to which both Egypt and Assyria should at last belong, and Israel as well—a unity based on religious monotheism and characterized by free transit across all boundaries. It was as though a modern prophet were to say: "And in that day America shall be a third great power with Britain and with Germany, a blessing in the midst of the earth!"

Amid the death-grapple of empires and the clash of arms, the hurling of threats and alliances and building-up of national antagonisms, does not the church of Christ today need a world-outlook of its own? Must not our foreign policy as Christians still be essentially that of the Hebrew prophets who put their trust not in the power of Egypt or the chariots of Assyria but in humble repentance, social justice, faith in spiritual forces, and divine deliverance by the God of all the earth?

These are days which demand renewed emphasis on the Christian techniques of good will, patient understanding, and sacrificial forbearance both between individuals and between nations. At the very time when men all around us, carried away by hatred, fear, or propaganda, are taking up arms and putting their trust in bombs and battleships, we who are Christians must seek to demonstrate, beginning right in our own daily lives, the power of truth, forgiveness, love, nonviolence, and faith in the eternal verities of the spirit. We must say to men: Lay down your arms! There is a better way! Hatred and violence build no highways out of Egypt! Only patient understanding and sacrificial love—the spirit of the cross—can bring Egypt and Assyria together!

ALBERT W. PALMER

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary

REGISTER

FRED EASTMAN, *Editor*

VOLUME XXX NOVEMBER 1940 NUMBER 4

THE CHURCH IN THE WORLD-CRISIS

By MATTHEW SPINKA

[*Associate Professor of Church History, author of "The Church and the Russian Revolution," "Christianity Confronts Communism," etc.*]

THESE lines are written just before the expected invasion of England by the Nazi forces. I sit on the terrace before our summer home and vainly try to imagine what would happen if the threatened event should become a reality. Over my head a hundred-year-old maple tree spreads its broad branches as if in benediction. Before me unfolds the view of the mountain ranges of central New Hampshire, one after another for fifty miles westward. The hush which comes at sunset brings to me a feeling of the peace of God, despite the thoughts of war. How can I make myself realize that this same sun in Europe may have set upon another ghastly tragedy, worse than yesterday? Here in the woods I feel like St. Anthony in the quiet of his Egyptian desert. But I remind myself that even St. Anthony's desert resounds today with the marching of the Italian army and the muffled roar of its guns.

For the whole world has been crashing about our ears during the past few decades. The invasion of England is only one detail—although a tremendously important one—in the vast landslide in human history which our generation has been witnessing. Whatever the outcome of this catastrophic period, the old world-order must inevitably pass away. For better, for worse, a new world is emerging.

The church of Christ cannot remain unaffected at such a time as this. In fact, it has been among the first casualties. It would be useless, as well as unwise, to try to disguise the tragic losses suffered by the church during the years since the war of 1914–18. In retrospect, this period will undoubtedly be looked upon as comparable only to the periods of the Arab or the Turkish conquests, although the destruction wrought by the forces of modern secularism and neopaganism is likely to exceed anything in the past. For, after all, the Tartar invasion of Russia in the thirteenth century did not destroy the Christian church there; the Soviet regime did. Sultan Mohammed II did not deal as harshly with the Constantinopolitan patriarchate as did Mustafa Kemal Pasha. To be sure, secularism has been growing

gradually for several centuries—certainly since the Thirty Years' War period. But neopaganism, especially in its militant, ruthlessly destructive phase such as is manifested in communism and fascism, is a comparatively recent phenomenon. This force is everywhere aggressively opposed to Christianity, if not to all religion; it has all but destroyed organized Christianity in the Soviet Union and is striving to subjugate it to its own purposes—that is, to de-Christianize the church in Germany, Italy, and Japan. Indeed, the church is rapidly finding itself in a position analogous to the pre-Constantinian period.

There is one important aspect where the effect on the church has been particularly significant, namely, the church and state relationship. For over sixteen centuries the experiment to solve the problem has been going on. The ideal of "the harmony of powers," of interdependence of church and state without the subjugation of one to the other, has rarely been realized. In the Eastern Empire and Russia it was often the state which exercised sway over the church, even though the theory of "harmony" was preserved until modern times. In the West, for a time and at times, the church gained ascendancy over the state. But since at least the time of the Reformation, although the beginnings go further back, the state became increasingly secularized and repudiated more and more any reciprocal relation of obligation to the church. This age-long process finally culminated in our own days of exaggerated nationalism in the totalitarian theories which assert that the interests of the state—whether conceived in terms of a class society or of a racial group—are supreme over all others. Loyalty to the state supersedes every other allegiance. Where these ideas prevail, the traditional relationship between church and state is at an end. The experiment has failed. This is the judgment which such an eminent Christian philosopher as Berdyaev passed upon his own communion, the Russian Orthodox church. The one beneficial result of the Russian Revolution, Berdyaev holds, was the freeing of the Russian church from the yoke of the state. Since then, the church at least is not a partner of the state; it is its victim. Thus the church of Russia finds itself in the situation in which the early church lived in the pre-Constantinian era—"against the world."

This situation, or one similar to it, already prevails in a large part of the world. Were the totalitarian philosophy to gain ascendancy, the church would find itself reduced to the position occupied by those communions living in countries under the communist or fascist rule. One need not guess what the policies of these regimes in relation to the church might be, for they have already been revealed. The favored and state-supported world-views would be those of atheism and neopaganism, or at any rate subjection of the church to the supreme interests of the state. Under such conditions the church cannot survive, for it cannot worship other gods before its Lord and remain a Christian church. That is the stake the church has in the victory of the remaining democracies over their aggressive and militant opponents. That is why the threatened invasion of England fills me with the utmost dread.

But the situation in the "democratic" countries is likewise seriously disturbing. No country today is Christian, if we mean by that phrase a country which is consciously governed by Christian principles. Secularism prevails everywhere. It is the disregard of this rather obvious truth which lies at the root of much of Christian pacifism and renders its appeal futile and unrealistic. Some pacifists expect nations which are by profession secularist, neopagan, or atheistic to follow the highest

rule of Christianity, "resist not evil." Certainly that is putting the cart before the horse. We must first make the nations Christian before we can expect them to act in the spirit of the Master!

What, then, is the task of the church in the present world? Having been stripped of one traditional function after another, has it still a place as a factor in modern civilization? Has it a message to meet the needs so desperately apparent? Can it, in any realistic sense of that word, save the world?

To all of these queries I answer unhesitatingly and categorically: Yes! Indeed, if ever there was a time that the world needed the Christian gospel, it is now. The ghastly glare of burning cities upon which tons of explosive and incendiary bombs had been dropped by the contending forces illuminates more than stark ruins; it illuminates the failure of the modern forces of civilization; it lights up the truth that the path hitherto trod by Western civilization leads to destruction. The irreligious spirit of modern culture did not eventuate in the utopias of which its proponents dreamed so fondly. It does not take much spiritual insight now to see that no worthy civilization can be built on hatred, superiority complex of fierce nationalisms, oppression of weaker nations, Jew-baiting, economic exploitation, denial of human freedom, and the use of brutal force. We cannot have a good world without good men and women. And without religious dynamic, such as Christianity provides, humanity lacks transforming power. A pig in the parlor is still only a pig. The logical conclusion of atheism is that no moral principle or spiritual insight has any validity left. Dostoevsky was eternally right when he asserted in the words of Ivan Karamazov: "If God does not exist, then all things are permitted." The "supermen" of today are no theoreticians; they act on this dictum. There is no sin, there is no morality, there is only hunger! In that way lies destruction!

Obviously, there must be a halt to this titanism, this irresponsible destruction of all moral values along with the material holocaust. First of all, there must come a clear realization that Western culture cannot survive without moral and religious foundations. We have been on the wrong path and must turn about. We must repent, have a "change of mind." This includes the Christian church, too. Without repentance, there can be no Christian life —and no civilization, either. Jesus began his ministry with the call: "Repent!" The Christian message must forever begin the same way. For fundamental to the Christian view of man is the conception that man is a sinner—although potentially a son of God. The twentieth-century liberal Christianity has been guilty of an attempt to soften this harsh judgment; the gospel of Jean Jacques Rousseau, that man is naturally good and that only circumstances—environment—made him corrupt, has often usurped the place of the more realistic Christian view that man needs to be saved. I am glad that the delegates to the International Missionary Council of 1938, representing more than sixty nations, formulated their conviction upon this matter in these unequivocal words: "He (man) defies his Father's will. He seeks to be a law unto himself. This is the deepest cause of the evil and misery of his life. Alienated from God he seeks his salvation where it cannot be found. Impotent to save himself, he stands ever in need of conversion, of forgiveness, of regeneration."

Given this necessary prerequisite, the Christian church bears witness to the glad tidings that God wills and offers his salvation to all men. Were the church to cease to proclaim that "God was in Christ reconciling the world unto Himself," it is

hard to see how it could be regarded any longer as in any real sense Christian. God's character is manifested in Jesus Christ. If men wish to know God, they must learn to know Christ. This is a historical fact. The church's chief task is to bring men the knowledge of this revelation of the character of God, to confront them with the redeeming love of God.

A Christian, then, having found forgiveness with God, lives a life of fellowship with God and helpful service to man. Henceforth, he is free to do anything which is not contrary to the law of love. As Augustine expressed it, "Love God and do as you please." If men loved God, then certainly they would not kill one another in war.

The Christian gospel thus demands regeneration of mankind, a reformation much more radical than any of the most revolutionary movements of today. As Masaryk used to say, it is not enough to overthrow a corrupt government to produce a better one; a better order demands better men. One cannot change conditions unless one changes men. As long as man remains greedy of power, selfish in purpose, ruthless in seeking his own ends, amoral in the choice of means, it makes little difference whether he lives in a democracy or a totalitarian state; he cannot produce a good world. It is the chief task of the church—a task so essential to the building of a better world-order that even if the present anti-Christian forces were to succeed in destroying the existing Christian church, men would have to invent a new one in order to save themselves from destruction—to change sinners into children of God, to bring men to surrender their wills to the divine, to co-operate with God in the building of his kingdom upon earth.

OUR SHARED VOCATION

By DANIEL DAY WILLIAMS

[*This is the first part of the address delivered by our Assistant Professor of Christian Theology at the opening of the autumn term on October 1.*]

WE SHARE a common vocation. In a doom-ridden world we are called to live together as a Christian fellowship within the great universal Christian fellowship and to do our particular task within this fellowship. To fulfil this vocation this year would be our victory over the world; to fail to fulfil it would be our defeat.

The Christian term "vocation" has acquired in popular modern speech an individualistic meaning. We primarily associate it with the professions of individuals. But Christianity thinks in terms of fellowship. It speaks of those responsibilities which members of Christ's church have together. So the Apostle Paul addresses the Ephesians as a fellowship when he speaks of their shared vocation:

> I therefore the prisoner of the Lord beseech you that you walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling (Eph. 4:1–4).

Individuals have special gifts and tasks. They may be manual workers, or preachers, or teachers, as Paul goes on to say; but each individual contribution has as its ultimate aim the fulfilling of the great vocation—the building of the body of Christ.

In this Seminary we are called to be a Christian fellowship and to fulfil the special tasks set for us. We must ask, then, at the beginning of this year, what being a Christian fellowship means, and what our particular responsibilities are.

THE MARKS OF CHRISTIAN FELLOWSHIP

From whence comes our call to be a Christian fellowship? From God, we affirm, and thus point to the primary characteristic of all Christian fellowship. The source of the obligations which are laid upon us is not man but another who is a creator and judge and redeemer of men. The Christian life is lived from God and toward God, and in all things it is he who is to be obeyed, not men. Is it merely a conventionality, a "thing fitting to the occasion," to say this? Too often it is so. Yet more and more in our world the very speaking of the name of God is a blessed privilege; and the affirmation of loyalty to him involves the most solemn and deepest of all responsibilities, for men are worshiping new and different gods or no gods at all. The world is torn with strife. Many men and nations acknowledge no higher law than their own wills. So many of the cherished goods of our common life—happiness, peace, democracy, freedom—are slipping away. In this hour the affirmation of faith in God becomes more and more not a pious platitude but a cry of triumph in the midst of disaster. Not in man, not in the world about us, not in anything temporal lies our ultimate hope, but in God whose moral laws have never been more surely proven than they are in the present hour, whose eternal goodness endures when every wrath of man has passed away, and whose patient, merciful love as it speaks forth from the Cross is the eternal light of the world.

In the Christian fellowship, loyalty to God implies a way of living which is the way of the spirit of love. This love is not sentimentality, or emotionalism, or merely fellow feeling. It is not the Eros of human affection. It is *agape*—the spirit, the attitude of Christian brotherhood. How deeply all our humanity needs such a tie which binds. We need it here and find it here. We come from many places. Many of us have spoken different tongues from the one we use here. Loneliness, anxiety, and misunderstanding take their toll of the human spirit here as everywhere in the human family; but we may lay hold upon the only power adequate to overcome human estrangement—brotherliness. So Paul writes, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice, and be ye kind one to another, tenderhearted." So to live is our vocation. (It is obvious that Paul's word about tenderheartedness does not imply any lack of rigor in the assignment of lessons or the making out of examinations!)

All this would be intolerably pretentious if it were not for a third characteristic of Christian fellowship. The Christian church is remarkable among all human groups for this: one of the conditions of belonging to it is the recognition of one's unworthiness to belong to it. It is a fellowship of those who have taken the first step toward purification through the confession of weakness. The righteousness in which we trust is something for which we strive but which we never wholly possess. The God whom we worship is our judge as well as our companion. We are his servants because we have seen him in his world and in his son; but we are also his seekers, for we know that his reality lies

always beyond our thoughts of him. In the words of a German Catholic philosopher, our search for him, beginning with what we see of him in his world, "flows on calmly to the end until it merges like the estuary of a river into a sea of mystery.[1]"

Humility, not pride, is the mark of a Christian community. To preach and to live the strenuous but humble way in a world gone mad with its pretensions, to hold up before men the God who reveals the limits of our goodness and our thinking, to disclose the futility of all finite idols—this is the way of that Christian love which gives itself no airs, is not puffed up, but is always patient and always kind. To announce our Christian loyalty is not, therefore, to proclaim our righteousness. It is the opening of our souls to God's judgment that by his grace true righteousness may grow.

Our call to live and work together in this spirit comes to us with solemnity and urgency. The issues of life today depend upon the capacity of men to serve such a fellowship. While tragic and urgent decisions do lie before us, no Christian can speak of his calling without the note of assurance and triumph through all the darkness. Living as Christians does not mean that we become a society of the gloomy. The Master bids us be of good cheer. Every drop of friendliness, of enjoyment, of humor which helps life to be rich and full belongs to the Christian way. Indeed, let us not forget humor. Kierkegaard said that next to religion itself, humor was the most religious quality since it involves a sense of perspective. Sanity and balance are precious wealth today, and it is no accident that one of our few national magazines to keep any sense of balance has been the *New Yorker*. Dr. Johnson inquired concerning a friend's interest in philosophy, and the friend replied, "I have tried to be a philosopher often; but cheerfulness is always breaking in." May cheerfulness break frequently into our life as Christian human beings in this inhuman world.

[1] Erich Przywara, S.J., *Polarity: A German Catholic's Interpretation of Religion*, trans. A. C. Bouquet (London: Oxford Press, 1935), pp. 46–47.

THE VOCATION OF CHRISTIAN SCHOLARSHIP

We are called to be a Christian fellowship in general; but also to be one in particular. Here are three realms in which this particular fellowship may serve this year. I select these because they touch all our lives and because in these some of our greatest difficulties lie: (1) intellectual understanding of the Christian faith, (2) worship, (3) the relating of our gospel to the needs of our world.

It is our responsibility to seek together an understanding of the meaning and the task of the Christian gospel. This means knowledge of the facts of Christian history, the nature of Christian thought from the beginning to the present, of the world in which it has lived and in which it must now live. Such an understanding does not come without patient, plodding work. It is fervently to be hoped that we are past the day when ignorance of the Christian tradition and a complete lack of understanding of Christian ideas are regarded as high virtues in the Christian life. For a while in our modern age ministers boasted of having left their seminaries without having learned anything. The futility and bewilderment which our laymen experience in our churches now is the fruit of the systematic indoctrination of whole generations of Christians with the notion that intelligence counts for nothing in religion, that "it makes no difference what you believe."

The living social movements around us have never fallen victim to any such absurdity as that. Fascism, communism, nationalism are doctrinal to the core. They

are stupid doctrines, often untrue and dishonest; but always such movements recognize that people have to believe in order to act, and that they must believe in some compelling value related to their lives.

Here we approach the meaning of the gospel from many points of view; but all with the aim of mastering its significance so that we have a real faith to live and preach. That mastery comes hard. Anyone who has ever lived with law students or medical students knows that they expect to give their full energies to a difficult task, and, whatever else they do, they work at understanding their subject. Surely God is a more complex theme of investigation than a corporation. The human soul is a far more subtle and evasive reality than the physical nervous system. This is not merely to say that being in school we must study hard. It is to affirm that our collective disciplined effort here to explore and to explain the meaning of the Christian faith is the very heart of our Christian life together. If we fail here, we fail in our Christian responsibility.

This quest for Christian understanding involves some real problems. Let us face them specifically. A genuine problem at the present time is keeping alive the spirit of open-minded truth-seeking within the Christian church. Christians have always been puzzled by the problem of where to look for Christian truth and where to find the final tests of Christian truth. No wholly satisfying answer has ever been given. What we have at the present moment in Christianity is a powerful tendency to withdraw into the protective covering of the Christian tradition and let the hammer blows of the world's thought glance off.

We think of this tendency with utmost charity in the case of those tragically embattled churches which have had to fight a demonic-pagan religion. One can understand why in that situation the Bible, the Reformation, the Confessions of the church become the rock to which the church clings.

But tradition is not truth! If our claim to be worshiping the true God means anything, no tradition, whatever it is, can be set up as the controlling factor in our thinking. If I understand at all the spirit of this Seminary, it is that we are not here trying to preserve any doctrine or any symbol. We are trying to preserve the integrity of the human soul in which truth from any source, in any guise, is gladly accepted, let the traditions fall where they may. It is impossible for us here to be truly contemporary and at the same time to forget that Christian thought represents thousands of years of development, change, and criticism. We stand within a stream of scientific exploration which in three hundred years has remade our whole picture of the world. There is only one test for a legitimate hypothesis here—is it sincerely offered? Every honest question has a right to be asked in a Christian classroom.

It is not hard for most of us to affirm our belief in freedom of inquiry. What is harder for many of us is to admit that there may be truth in doctrines of the past which we have discarded. Liberalism was the new theology for a long time. The orthodox were the conservatives. Today liberals are the conservatives. The *new* theology is that which speaks the strange language of dialectic, which announces man's sin, and proclaims his justification by faith.

What shall we do about this? Open-mindedness surely means openness to the truth of the past. In this tragic theology of wrath and judgment, of doom and depravity, there may be truth which we have forgotten. Look at our world as it stands, hear its cries of anguish, and then ask who is closest to reality, the preachers of progress or the prophets of doom? We had better confess our prejudices against

traditional doctrine and then try to overcome them, in order that we may find what there is for us to learn in the historic experience of Christianity and what should remain forgotten.

An intensely personal problem is always involved in the search for Christian truth. Most Seminary students discover the strange fact that the persistent study of religion often plays havoc with religious living. When thinking about religion becomes confused, as all honest thinking sometimes does, religious emotions and loyalties become confused also. One experiences the dark night, not only of the mind but of the soul.

How can Christian devotion be kept strong when the understanding of the objects of that devotion is uncertain? This partial answer can be given, that Christian devotion seeks the truth of God, and the success of that quest like every other involves the bearing of its appropriate cross—in this case the cross of intellectual confusion. Part of the test of devotion to the true God is the capacity to seek him even when one has failed to find him. And there does come a peace to this cross-bearer as to every other, the peace which God bestows even in the midst of suffering upon those whose endurance is for His sake.

[*The concluding portion of the address dealt with the Seminary's opportunity to explore the reality of worship and its call to think and live the Christian gospel in constant relation to the practical needs of men. We hope to present this in the next issue of the "Register."*—EDITOR.]

WE PREACH—BUT WHY?

By HAROLD W. RUOPP

[*At the Commencement Exercises in Graham Taylor Hall on June 7 Dr. Ruopp, minister of the Central Church of Chicago, delivered the annual address to the graduating class. The full text of the address was published in the summer issue of "Religion in Life," and the editor of that journal has kindly consented to our reprinting here the following extracts.*]

THE primary function of religion, and hence of Christian preaching, is *to help people face life*, to help make them equal to the business of living, and not only equal to the business of living, but "more than conquerors"—to use St. Paul's happy phrase. Christianity, at its best, is at once world-transforming and world-transcending. It becomes the privilege and responsibility of the Christian preacher, therefore, to discover and to reveal those resources which will enable men to transform and transcend the world in which they live.

What we are witnessing over and over again in these times is the tragedy of people who do not have the resources which will help them live greatly in the face of terrific experiences in a social order which is itself rapidly changing. That observation becomes all the more significant when we remember that many of these people of whom we are speaking have long been in contact with the Christian church, the very institution which ought

to be the reservoir of spiritual insight and power.

To help people face and master life—that, in short, is what we should like to be able to do through our preaching and our pastoral contacts. But if people are to master life, then they will have to face up to it in at least four ways.

(Dr. Ruopp then devoted the bulk of his address to these four ways of facing up to life: *realistically*, *courageously*, *radiantly*, and *redemptively*.)

There are two important conclusions to what I have been trying to say, and they are intimately personal. In the first place, only as we ourselves face life realistically, courageously, radiantly, and redemptively will we be able to help those whose lives we touch to live in the same way. In the second place, only as we lead them in a vital and fresh and interesting way, back—and up—to the Man of Galilee, and through him to God, will they find the ultimate strength and security and stimulus that will make them not only equal to life, but "more than conquerors."

It is exactly because God is not the central, compelling reality in the lives of so many people that they find themselves overmastered by life—whipped by the untoward circumstances of existence. And that fact becomes our opportunity! God being unreal, we must make him real. Here stands John Jones—a man of flesh and blood. I assume that we know him, his dreams, his hopes, his sins and desires, his frustrations and discouragements, his questionings and doubts. On the other hand, I assume that for us the word "God" has meaning and content; we know him because we have met him in our experience. We stand, you see, in a strategic position between the two. It may be that God will become real to John Jones because in us "the word has been made flesh." Then comes the day when we shall have the privilege of slipping John's hand into the Hand of God and ourselves dropping out of the picture. We shall then be needed no more.

That is our challenge—and the greatest gift we can make!

A PASSION—NOT A PROFESSION

By PAUL GIA RUSSO

[*The members of the Graduating Class of 1940 chose their fellow-student, Paul Gia Russo, to represent them as class orator. Following is the address he delivered in Graham Taylor Hall at the Commencement Exercises last June.*]

ABOUT twenty years ago a boy graduated from grammar school. His education was considered complete, and so off to work he went. At the age of sixteen he was working in the coal mines of Pennsylvania where he remained for four years. By what seemed a trick of fate he was lifted up from the coal mines and transferred into a large industrial city where, after years of hard work, he found his way into a church fellowship. Into the blackness and darkness of his youth some light pierced and illuminated his mind enough to make him realize that in the work of the church he would find great happiness and justification for his human existence. At the age of twenty-six he enrolled in a

high school and struggled with work and study for many years. Tonight he sits with us as a member of our class.

Then there is another whose ideal of becoming a minister was envisaged at a very early age. He has always had this ambition, although he admits that its potential significance did not strike home until a short time ago.

Perhaps in between these two extremes can be placed a third who found his way here through the experience of church work. He liked intensely working with the church of his needy colored people down Georgia way. At the age of sixteen he had a Sunday school in his charge. This kind of work stuck with him; he liked it, and to it he will return to do an even better job.

THE PROFESSIONS WE ALMOST CHOSE

We have all traveled different roads to reach this place tonight. Various other professions might have been ours; most of us studied for other types of work, some have practiced in other professions. Three boys planned to follow teaching as a career. One was led by psychology at the time when it was hailed as the new messiah, but it proved no messiah to him. Another planned to teach philosophy, but that field of explanation and speculation lacked the necessary fire and vital power for resourceful living. Still another spent years of study in science. Fortunately, he was also deeply interested in music; the conflict between the two threw him into a healthy confusion and struggle which he could resolve only by treading the road called "religion."

We have our businessmen, too. One of our men was interested in the building of houses and studied architecture toward this end; but as the years rolled by he became more interested in what lived within houses than houses themselves, and the study of people led him toward the church. Another seemed destined to be an accountant. "But," he says, "how could I be an accountant when my minister did me much more good than my studies?"

Many kinds of social service work are springing up today. One of our men took a degree in a social service school; another did research with labor and economic problems, but causes and needs led them to the deeper roots of things; and though their interest in social service has not lessened, they prefer to work and revolve from a different center. Similarly, another man who was all set to enter the Foreign Service School in Washington decided that he preferred to work in religious rather than political institutions.

The conditions of the colored ministry were deeply discouraging to one man who thought often of entering the work of the church. He was about to begin his studies for the profession of medicine and was awarded a scholarship by a medical college. But just before leaving for the medical school he visited his friend and pastor who said, "If you think you can better the church of your people by entering medicine—more power to you." He ran all the way to the railroad station to stop the dispatchment of his trunk and then worked hard for some years before a way into the work of the church opened up for him.

There is also a lawyer in this class; a lawyer who, his friends say, reformed. But years of political science, economics, and law could not fill the hunger of his soul. He had naught but spiritual misery and confusion to show for his studies. He became constantly aware of the desperate need for religious and moral values in the law and in the secular world in general; and then he turned, late but at last, to the church. Peculiarly enough he found when he got there that one thing which the church needed badly was law and order.

These are the professions from which we have come. There are still others of us

who did not know definitely what to do when we came, but now we are all possessed by the deep conviction that in and through the church we best serve the common good.

There was much confusion and misunderstanding when we first arrived at the Seminary. And why not? We had different backgrounds, different patterns of thought, different terms and technologies. But fellowship, co-operation, and common studies helped us penetrate most of these artificial barriers, throw off many of these encumbrances, and led us to discover that at the heart of things we were really close together. By our own experiences we have come to see that through the fellowship, worship, study, and work of the church people of all types and backgrounds can come together, resolve their mutual problems, arrive at common understanding, and acquire meaning and purpose in life.

WHAT WE HAVE STUDIED HERE

What did we study here? What equipment did we receive? Well—we studied a lot of church history. It is important for us to know the traditions, thoughts, and work of the church in the past. We need that "priceless sense of continuity" with others gone by. But we have also learned to be aware of that grave danger and tendency to look back so much that we find ourselves trying to walk backward. Church history must be used as an instrument for making history—right now!

And, of course, the Bible—the Old and New Testaments. There are many ways of approaching it, many new discoveries, many new theories, many new techniques. But the wonderful thing about it is that despite the innumerable ways of approaching the Testaments, past, present, and future, it is possible to come out with that "unutterable something" which works for a better and more wonderful life.

We have also studied subjects in parish ministry, the common tasks and problems of the pastorate—worship, administration, preaching, counseling, religious education, special ceremonies—and we recognize the importance of all these in the life of the church. Yet we have learned that it is possible to lose yourself in the details and forms of church life; and though you may acquire a "polished conduct," you run the risk of losing that vital substance, the regeneration and power of new life, which is the primary responsibility of the minister. We need dignity in the work of the church, but too much emphasis on dignity will obliterate the more precious quality of humility.

And then—theology. An understanding, a mental picturization of how the great forces of life operate, is indispensable for any man, and especially for the minister. God, Christ, man, sin, salvation —these and other basic problems should be gripped and resolved by the theologian. Every theology should be a personal and vital one—giving a man power to move forward in the will and work of God. But there is great danger of making theology an end and not keeping it as a means toward an end, of worshiping doctrine and dogma, of construing theology as the ultimate reality. For the reality is never theology but that deeper power which urges us to resolve our spiritual problems in the first place; and the consummation of that power is the living, vital response which we give to it. We need to wrestle with the things of God day and night, but as we do we must utter the prayer of one great theologian: "Forgive me, O God, for trying to encase Thee in a set of ideas."

The Christian lives in a complex world, a society with innumerable relationships and dependencies; he needs to function; he needs to act; he needs to do things. How will he conduct himself in relation to others? What is the function of the church in society? What are the proper

spheres of worship, study, action? We have studied social ethics and sociology in the hope of answering these questions. We have received much food for thought and action; but here, too, we have perceived the danger of spending so much time in thinking and working objectively, in viewing life as a sociological panorama that we run the risk of losing that which moves, influences, and molds the panorama —that vital power that each person should carry and inject into this life-stream.

Religion and the arts: this seemed at first a new, strange field of study. We often wondered why these courses are even in the curriculum. And it is only as we leave that we catch a vision of their real significance. Religion has been wrestling with the sciences during the past age; it still is. The result has been a religion of parts and pieces. Life has been chopped up; ministers think in terms of worship, administration, mental health, religious education, recreation, and other specialized functions. But we need the arts; religion should turn to them again. We need something that takes *all* of man and makes him *whole* through creative and complete expression. This is the high function of the arts. No longer do we press the search into the invisible world of the microscope or out into the tremendous world of the telescope of suns and stars and planets; now we strive for the love which moves the sun and all the stars!

These are the studies in which we have engaged. They have yielded much, we have profited greatly; and yet, in most of them, we have seen certain dangers. How can we avoid these pitfalls and make best use of our knowledge and equipment? How can we make them work for constructive good in the years to come?

A CONFESSION

And now we would make a public confession. Before leaving this institution we would have you know that we are well aware of the fact that—despite our learning and all the aid which the Seminary has given us, despite all our good intentions, despite all the degrees which we can attach to our names, or the robes and fancy paraphernalia we can throw over our backs—we know that we can never hope or dream of justifying our lives as ministers of Christ unless we have *him* within our hearts. And I don't mean theoretically!

We cannot regenerate life in the world, we cannot call men to the service of God, we cannot lead them into the life of Christ, unless we ourselves possess great depth of faith, conviction, power, and passion for God through Christ!

O yes—we could go out and make a profession of the ministry; we could pay strict adherence to certain rules and regulations; we could be careful never to disturb people's thoughts or their set ways; we could follow the line of least resistance because we fear that bread will be taken from our mouths; we could compromise and compromise until we have rendered ourselves impotent; we could become ministers in name, feeble and frail; we could be led and not lead—we could do these things—but we won't!

For that is not *his* way. Jesus was not a professional man. His was a passion for God and men; his was a struggle, love, power, and new life wherever he went—for God and men. And it is in *his* name, and *his* alone, that we leave this place tonight!

WE GO INTO A WAR-TORN WORLD

And where do we go? Into a world at war. We go out into a world in the throes of suffering and misery, into a world fraught with political, economic, and social confusion. We go out into an anarchic and disunited church, a church which thus far has been incapable of preventing the

horrible tragedy of mass homicide. We go out into a world which will know even greater tragedy and suffering in the immediate years to come!

All this, even though man has virtually conquered the world, subjected the forces of nature to his use, raised the standards of food, clothing, shelter, knowledge, culture—all this—even though it could be vastly different. Why? Because it has forgotten Christ. Man cannot live by bread alone! Man needs him, and needs him desperately. Into the world we go declaring ourselves to be his ministers, his servants.

Last night, as I lay awake thinking of these things, a relieving question arose in my mind: "O God, is this, at last, the beginning?" And suddenly, out of the invisible and unfathomable recesses of my mind there arose one word; and it appeared again and again, as it does right now .... hurry .... hurry .... hurry! We must hurry! for there is no time to waste or lose for the work of God in the world.

The profession we prefer? It is *not* a profession! It is a passion—heart, mind, soul, body, the whole being—centered upon one figure walking about the land of God's people, healing the sick, feeding the hungry, teaching the poor, preaching good news, telling people of a new and glorious life that all might have, rich and poor, high and low, the wide world over. The profession we prefer? It is *not* a profession! It is a passion centered upon one figure struggling up Calvary, carrying *his* own cross of shame, humiliation, suffering. It is a passion for God through the living Christ!

O my classmates, if we can come to know him, if we can become one with Christ, if he lays hold of our whole being, we live in him—there is nothing to fear—we can't go wrong! For we will know his love, power, struggle, and victory! May we too become able to say like one great Christian minister before us: "I have one passion. It is He!"

SO YOU ARE GOING TO WRITE A RELIGIOUS DRAMA!

By FRED EASTMAN

[*Professor of Biography, Literature, and Drama; author of "Men of Power," "Plays of American Life," "The Examination," "The Teacher," "The Tinker," etc.*]

YOU can, of course, go at it blind. That is, you can think only of your "message." You can pack it into more or less dramatic form, send it off to a publisher, and wait hopefully for an acceptance. While you wait, you can dream fondly of the hundreds of audiences that will some day thrill to your play. Then comes a rejection slip, shattering the dream.

But if you have learned anything from your own or others' experiences, you will approach the writing of a religious drama with your eyes open to three important factors: the audience, the players, and the amateur equipment. Each of these makes its own demands, and the author neglects them at his peril. Consider briefly these demands.

THE AUDIENCE

First, the demands of the audience. If it is a typical church congregation wit-

nessing a religious drama, it numbers from seventy-five to four hundred, depending upon the size of the church, the effectiveness of the advertising and publicity, and the reputation of the play and players. This congregation consists of adults and young people, probably two-thirds of them members of the church. Middle-class people and somewhat above the general average in intelligence, they have been going to theaters long enough to know a few of the elements of good playwriting, production, and acting. They don't want their church play to let them down. They expect it to be a play and not a mess.

Many will ask no more. But some—and they will be those whose good opinion you, as a playwright, will most covet—will demand that the play be "an orderly representation of life arousing emotion," that its characters be convincing in their life-likeness, that the central struggle on the stage be one common to human experience, that it have significance for the spiritual life, that the plot rise steadily to a climax, that the suspense be maintained until the drop of the curtain, that the dialogue be crisp and not preachy, and that the total effect be to send the congregation away exalted in spirit and deepened in its sense of fellowship with God and man. Emphatically the audience does not want to go away feeling that it has simply been subjected to a sentimental sermon masquerading as a drama.

Your first business, therefore, as author, is to study the technique of effective playwriting.[1] Without it you have no more chance of meeting the demands of the audience than if you attempted to compose a symphony without a painstaking apprenticeship in that art.

Further, you will do well to consider the physical comfort of the audience. Church seats, especially when the play is presented in the parish house or assembly hall, are usually as hard and rigid and uncompromising as Calvinistic theology. They belong among the sterner realities of life. For comfort they do not compare with theater seats which invite the sitter to relax and spend the evening. A church audience should not be asked to spend more than an hour on the usual assembly hall seats. Moreover, as a congregation, it is accustomed to an evening service of one hour and is almost certain to become restive if that time is extended. The author who takes account of this factor will limit his play to thirty or forty minutes—which means it will be a one-act play. (Not three acts of ten or fifteen minutes each—such a fragmentation of the story destroys emotional continuity.) A strong one-act play of thirty to forty minutes, set in an enveloping service of worship, brings the whole production to an hour's length, and that is about right.

THE PLAYERS

Second, the demands of the players. They are equally important. The average adult drama group in a church consists of three or four women and three men. Such a group naturally asks for religious plays that do not exceed this number and proportion. The author who disregards this fact and writes a play requiring a dozen men and two women may do a good job from the standpoint of dramaturgy and religion, but his play will remain upon the shelf. Again, the players—when they have a decent sense of their own limitations—do not want roles that only the most experienced professionals could handle. Yet they want parts worthy of the time and effort they are volunteering. To be sure, bit parts cannot and should not be eliminated; they are required for the play and are good for the training of the

[1] A good book for this purpose is Percival Wilde's *The Craftsmanship of the One-Act Play* (Little, Brown & Co.).

players. But in a six- or seven-character play at least three or four of the parts should have enough meat to satisfy the hunger of the actors. A one-act play requires from eight to twelve two-hour rehearsals, and what busy person can afford to take the time on so many evenings unless the part he rehearses contributes to his own development and calls forth his creative talents?

AMATEUR EQUIPMENT

Third, the demands—or restrictions—of the amateur equipment. At The Chicago Theological Seminary we have just completed a study of the dramatic equipment of 322 representative churches of six major denominations. These 322 churches are all producing religious dramas. And with what equipment? Only ninety-eight of them have a regular stage with a proscenium arch. Fifty-nine have a temporary stage. One hundred and forty-five have only a platform—usually about fourteen feet wide and eight to ten feet deep. (The remaining twenty churches did not answer this question.) Even the more fortunate churches, which have stages built into their parish houses, have often left their design to architects who never saw a real stage from the back side of a curtain or took the trouble to read a book about stage equipment.

As for lighting equipment, about fifty per cent of the 322 churches have floods, borders, and footlights. The rest have—Heaven only knows what! The average church has no scenery. Its front curtain droops heavily from a sagging wire and is apt to go on strike at the critical moment. Let the playwright not despair. Marlowe and Shakespeare had far greater obstacles to overcome. They had no electric lights at all and, in the early days, no curtain.

The modern church can, and should, furnish a background of neutral-colored draperies or of tall (nine-foot) screens. The author has a right also to expect that it will provide a couple of rows of border lights, at least one floodlight and two small spotlights—all equipped with color frames. (Footlights are unnecessary and should only be used to supplement borders and floods.) This is minimum equipment, but the majority of churches have little more.

THE EFFECTIVE PLAY

Summing it up, then, if you want to write a religious drama and have it used widely in churches you will try to meet these demands of the audience, the players, and the available equipment. For most occasions (omitting, because of limitations of space, the less-often-used pageant and full-length play) this means that you will write a one-act, thirty-to-forty-minute play of artistic strength and spiritual significance. You will write it for a cast of about four women and two or three men. And you will ask for only the minimum equipment mentioned above.

It will be good for your own discipline in this art to accept these restrictions. They will require you to concentrate your efforts not on stage effects but on the revelation of human character in action. That is exactly as it should be. For drama at its best is the art of creating characters so human that they arouse us to laughter and tears, of thrusting those characters into situations of intense conflict where they must make great and courageous choices, of revealing the spiritual forces which battle within them to a climax, and of resolving the struggle so honestly that the audience goes away feeling convinced that it has seen a slice of life truthfully interpreted. If you, as a playwright, do your job well, and the players and audience "kindle the faggots they have brought," the audience will go away exalted in spirit and with a deeper sense of fellowship with God and man. That is the ultimate proof of a religious drama.

THE FAITH I LIVE BY

By Robert Dell Satterlee

[*After a lingering illness Bob Satterlee, of the Class of '41, died in Jackson, Michigan, on July 5, at the home of his father, Rev. Claude W. Satterlee. A brilliant student, coming to us two years ago from Battle Creek College, Michigan, he had hoped to complete his Ph.D. work in the University of Chicago during the coming year. The following extract from one of Bob's last sermons reflects his shining spirit.*]

BEYOND despair, beyond ultimate war and death, one finds *raison d'être* in a kind of beauty that is of God. It is beauty which does not ignore our present situation, for it meets death with death. For all who have seen this beauty in its fulness, it has been full of death. It is death to pride and sin. It brings death in one's self of all that hinders freedom, of all that keeps one from the unique vocation which one has. In deathful beauty there is an end to all the selfishness man possesses, a finis written to petty duties, to meager morality which blocks the way to freedom.

Freedom means being able to do what one most wants to do. Odd as it may seem, what one most wants to do is the test of where one's creative uniqueness as a person lies. Life for the man who has been with beauty is the free exercise of what is most himself.

Beauty is found only in eternal life. In mere sordid life it does not take place. . . . . Beauty is an eternal flash. . . . . It is "a joy forever," but it cannot be contained. Deathful beauty must be shared.

"Dazzling and tremendous," says Walt Whitman, "how quick the sunrise would kill me, if I could not now and always send sunrise out of me."

INDIAN SUMMER

By Perry Dickinson Avery

Just above the knoll
With its wooded copse
The copper sun sinks low
On the west horizon.
Trees, from which the leaves are falling,
Etch their delicate tracery
Against the amber green
Of the sunset sky.

High overhead a V-shaped line of geese
Moves slowly past the crescent moon,
While their plaintive "honk" drifts down
Into the evening shadows.

On the wide fields the mists are forming,
Hiding the yellow pumpkin and fertile soil.
But the shocks of corn
Their heads are proudly raising—
Like mute sentinels standing guard
O'er the peace and quiet of the countryside
When day is done.

The farmer, tired and languid,
His muscles tingling with healthy fatigue,
Seeks the rest of home,
And the evening meal at the family board.

Lowing contentedly,
And following slowly after,
The cattle wend their way
From the brook-fed pastures
Toward the barns which bulge with hay
And the fruits of an ample harvest.

A dim yellow light glows
From the door and windows of the cottage.
One slender wisp of smoke
Ascends to touch the evening star,
While over the fields
Waft the merry voices
Of happy children.

Peace, contentment, and tranquillity
Abide at eventide
When Indian Summer comes to Indiana.

ALUMNI NOTES

Compiled by Benjamin W. Robinson

Class of 1940

F. William Breen has accepted the pastorate of the Presbyterian church at Philo, Illinois.

Henry Hagberg Clark is assistant pastor of the Asylum Hill Congregational Church, Hartford, Connecticut, where David McKeith, '26, is pastor.

Joseph Winfield Fretz will continue as research assistant in the Department of Research and Survey at the Seminary.

Lloyd Edward Galloway is pastor of the Congregational church, Greensboro, North Carolina.

Paul A. Gia Russo, pastor of the Oak Lawn Congregational Church, was ordained on October 9 in Graham Taylor Hall. Professor Daniel Day Williams preached the ordination sermon.

Edwin Clarence Johnson is pastor of the Congregational church of Alexandria, Minnesota.

Homer Clyde McEwen has enrolled at the University of Chicago for further graduate study on the Ford Fellowship.

Orland A. McKinley has been called from Algonquin to the Congregational church of Sandwich, Illinois, where he was ordained on October 23.

Everett Earnest Manes has taken the pastorate of the Federated church, El Paso, Illinois.

Russell E. Myers has become pastor of the Congregational church, Port Washington, Wisconsin, and was ordained October 18.

Fred William Neal is doing further graduate study at the University of Chicago on a Divinity School Fellowship.

Alvin H. Scaff was ordained in Graham Taylor Hall on October 4. He and Mrs. Scaff were commissioned at the same time for service in the Philippine Islands under the American Board.

Emerson Wayne Shideler has been called to the Church of the Brethren, Daleville, Virginia. He plans his further study on the Ford Fellowship for a later year.

George Quentin Woomer is pastor of the Methodist church, Burr Oak, Michigan.

Master of Arts, 1940

Jessie Maddox has taken a Girl Reserve Y.W.C.A. secretaryship at Cincinnati, Ohio.

Ruth Olmstead is at home at Grant, Michigan, where her husband is pastor.

Margaret Vigars is planning to undertake a position as director of Religious Education.

Adena Joy is director of Religious Education in a church in Oregon.

Dorothy Bird is at home in Stoughton, Massachusetts. No information is available about her plans at the time of going to press.

Eleanor Bond is a Y.W.C.A. secretary in Pittsburgh.

Julia Kagin is at home in St. Paul, Minnesota.

1939. Don L. DeCoursey accepted the call to the First Congregational Church of Galesburg, Michigan, and was ordained on March 4.

1939. Thomas C. Dick, Jr., Dubuque, Iowa, and Mrs. Dick announce the birth of James Chalmers Dick on February 26.

1939. Mr. and Mrs. Clark Harshfield of Faulkton, South Dakota, adopted a baby boy, Stephen Page Harshfield, born August 5, adopted August 26.

1939. Albert Ickler entered Germany on May 24, 1939, coming directly from Switzerland, and became assistant minister at Rheine i.W. on June 15. He had to leave it on November 10 when he was called to arms. Since then he has been a private in the German army. He sends greetings to the Seminary "family" with Ps. 112:4 and Lam. 3:40–42.

1939. Robert Satterlee, who was a student here from the Autumn Quarter of 1937 through the Spring Quarter, 1939, and later went to assist Mr. Beatty in Elgin, died on July 5. He had been an invalid for some months because of a heart difficulty.

1939. Aubrey C. Todd, Sanford, North Carolina, writes us that the entire interior of the church has been recently remodeled.

1938. James Gordon Bennett, Missoula, Montana, and Mrs. Bennett have a son, James Ernest Bennett, born March 5.

1938. Ralph Hyslop is now assistant pastor at the Congregational church of Hinsdale, Illinois.

1938. Elizabeth Grill Watson, Carbondale, Illinois. George and Elizabeth are the proud parents of an eight-pound baby girl, Sarah Elizabeth, born September 7.

1937. Samuel G. Beers has been the pastor of the Methodist church at North Prairie, Wisconsin, for two years, having come directly to North Prairie from Mt. Prospect, Illinois.

1937. Ross Cannon has resigned at Sandwich, Illinois, to accept a call to River Edge, New Jersey.

1937. J. Albert Clark, Clinton, Iowa. Dennis Theodore arrived on February 20.

1937. C. Earl Page, pastor of the Bluff Hall Congregational Church, was married to Audrey Carter Shake of Quincy on April 12.

1936. Fred Groetsema has been called from Delavan, Wisconsin, to Sierra Madre, California.

1935. Wilfred Davis has resigned at Glenview, Illinois, and accepted a call to Pasco, Washington.

1935. Mark Houge, who has recently changed the spelling of his name to "Hogue" for the convenience of his friends, has been called from the First Congregational Church of Austin, Texas, to the Westwood Congregational Church of West Los Angeles.

1935. Willard Spence has been called to the Grandview Community Church of Denver. He also announces the birth of a daughter, Willa Lou, July 17.

1935. P. M. Titus, Graduate School of Social Work, Byculla, Bombay, is teaching History of Western Philanthropy, Social Research, Introduction to Sociology, and Social Statistics. He wishes to be remembered to all Seminarians.

1934. Perry Avery is now pastor of the Congregational church of Kokomo, Indiana.

1934. Roger Hazelton. David Roger Hazelton, son of Roger and Bonnie Jean Hanvey Hazelton, was born October 1, 1940.

1933. Robert A. Bentley has been called from the First Congregational Church of Ripon, California, to the Congregational Church in Clinton, Iowa.

1933. Leland W. Mann, Grinnell, Iowa, writes that he is "hoping for a working relationship between the drama department at the college and our church in the interest of religious drama."

1933. Joseph Sides, chaplain, Fort Riley, Kansas. Randolph Campbell was born April 17—weight eight pounds.

1932. Nelson I. Baxter has been called from Oskaloosa, Iowa, to Iowa Falls, Iowa.

1932. Walter Upton has been called from Davenport, Iowa, to Springfield, Missouri.

1931. Milton Bierbaum has resigned at Flossmoor Community Church to accept the call to the First Congregational Church of Austin, Texas.

1931. Frederick Hyslop is now pastor of the First Congregational Church of St. Louis, Missouri. He was for several years pastor of the Congregational church at Wisconsin Rapids.

1930. Ellis Cowling, located in Canfield, Ohio, is the father of three children, and the manager of the Mahoning Farm Bureau Cooperative Association. He has also written a book, *Co-operatives in America.*

1930. Edwin Howard has resigned at Peru, Illinois, to accept the call to the church at Stewart Ridge, where he was installed on September 27.

1930. Harold Matthews, American Board Mission, Fenchow, Shansi, China, apologizes for not answering the request for news sent to the Class of 1930. The request evidently did not reach him. He has been carrying on a very large and important work. Of his three children, the oldest, Alden, is a Sophomore at Grinnell; the second, Burtis, is a high-school Junior; and the only daughter, Charlotte, is in the seventh grade.

1929. Ivan R. Smith, Toledo, Ohio, was director of the Ohio Conference of the Pilgrim Fellowship at Defiance, Ohio, during the week of June 16–23.

1929. Minoru Tabuchi and Mrs. Tabuchi of Taihoku, Taiwan, Japan, are happy over the new arrival, Jo Tabuchi, born on July 30.

1929. Reuben R. Trickey of Watertown, South Dakota, has accepted the pastorate of the Vine Church in Lincoln, Nebraska.

1929. Gregory Vlastos and Mrs. Vlastos of Kingston, Ontario, Canada, are happy over the arrival of a daughter, Marion Jean, born July 22.

1928. Charles M. Houser, Fort Wayne, Indiana, and Mrs. Houser announce the birth of a daughter, Susan Margaret Houser, born on February 11.

1928. Robert W. Kingdon has been called to Wisconsin Rapids to succeed Frederick Hyslop, '31, who has gone to the First Congregational Church of St. Louis, Missouri.

1928. Walter K. Urich, former federal probation officer in Chicago, has been made parole executive for the Department of Justice, with headquarters at Washington, D.C.

1926. David McKeith, Asylum Hill Congregational Church, Hartford, Connecticut. The church has completed a new parish house and beautiful chapel. The church has had a prosperous year and received ninety-five new members in the first half of 1940.

1922. Richard R. Keithahn is carrying on his interesting and varied work in Malleswaram, Bangalore, South India. It is a marvelous picture—British, Europeans, Americans, Indians, Hindus, and Christians "washing dishes together," playing together, worshiping in intercession for all the world.

1922. Thomas M. Lineweaver was installed as pastor of the Pilgrim Parish of Danville, Illinois, on May 26.

1919. Saishi Shiu, Kyoai Girls' School, Maebashi, Japan. After four years' service at Doshisha Seminary he was called to this girls' school and has been principal for fifteen years. He also teaches thirteen hours a week.

1918. J. R. Morgan has resigned from Waterloo, Iowa, to accept the call to the Congregation church of Peru, Illinois.

1916. Jacob Edgar Schatz, Independent Evangelical Church, Cleveland, Ohio. The church has celebrated its sixtieth anniversary. Mr. Schatz has been pastor since 1934.

1899. Morrison Everett Hannant died at his home in Broadview, Montana, on February 11 at the age of sixty-eight. Mr. Hannant was the oldest Congregational clergyman in Montana in the number of years of service. He was a direct descendant of Benjamin Franklin.

1890. F. N. Dexter died on December 9 of last year in Swan Park, Florida.

1888. Harry A. Cotton was eighty years of age on February 1. During the illness of the pastor he has been helping and serving the Illini Congregational Church, Warrensburg, Illinois. He lives four miles away at Harristown.

1887. George E. White has just published a book telling the story of Anatolia College, in the Near East, from its beginnings until 1933.

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BOOK REVIEWS

Religion Yesterday and Today

By Henry Sloan Coffin. Nashville: Cokesbury Press. 183 pp. $1.75.

An interesting summary of trends and changes in Protestant-American religious thought during the past half-century. Those who have lived through the period will smile at times and say: "Well, I had forgotten that!" They will feel like travelers on a train descending the Sierras into California and getting a glimpse backward at the snowsheds through which they have come! For those who have not had the privilege of living through the period described, Dr. Coffin's book provides an excellent account of the theological snowsheds out of which American religious thinking has emerged before arriving at our present happy California of neo-supernaturalism and world war.

The best chapter deals with the social conscience, though the one on biblical criticism is good also. Two major questions arise as one reads this book. One is: Does Dr. Coffin really accept the revelation of God in his universe? The chapter, "The Divine Immanence," seems to say so, but with certain hesitations. If the universe isn't God's, whose is it? Is Tennyson's "Flower in the Crannied Wall" to be dismissed as having to do only with "the vegetable aspects of God and Man"? Was the poet thinking only of vegetable aspects or also of the reactions to color, form, and growth in the soul of the one who plucked the flower? Are not its aesthetic and emotional effects a part of the flower's "all in all," if one is a poet? If you don't recognize more than the vegetable side of a flower, have you really accepted the divine immanence?

The other question: It is fine to inquire: "Where does God make himself authentically known?" and answer: "His complete self-unveiling is in Christ." But just what is "Christ"? Is he the synoptic, Johannine, New Testament, or Nicene Christ? And how seriously is he to be obeyed? Take our treatment of enemies, for instance.

Albert W. Palmer

Doorways to Devotion

By Gladys C. Murrell. New York: Abingdon Press, 1938. 138 pp. $1.00.

Every pastor and pastor's wife will be glad to know about this little book of worship services for women's meetings. It covers sixty-four topics and for each one it provides a scripture reference, two suggested hymns, sometimes a poem, and always a meditation and a prayer. Such a book should prove very helpful to inexperienced leaders of devotions. While very brief, the material on each topic is well-chosen, unified, fresh, and capable of expansion by the leader if time and ability permit. Mrs. Murrell is a minister's wife, her husband being pastor of the Methodist church at Daytona Beach, Florida.

Albert W. Palmer

From Whence Cometh My Help

By Boynton Merrill. New York: Harper's, 1939. 127 pp. $1.25.

A little book of brief devotional meditations—fresh, stimulating, original, unhackneyed. Each one is a homiletic gem in its vivid use of appropriate concrete illustrations and its depth of human sympathy and spiritual insight. What a preacher ought to see in the world about him and understand in the human heart is here most admirably exemplified, as is the message of Christian faith to these various life-situations. Dr. Merrill is pastor of the Congregational church in West Newton, Massachusetts.

Albert W. Palmer

Christian Symbols in a World Community

By Daniel Johnson Fleming. New York: Friendship Press, 1940. 150 pp. $2.00.

With a minimum of written text and an abundance of good photographs and line-drawn illustrations, this book about Christian symbols is a treasury of fact and suggestion. Despite the rich accounts in Professor Fleming's previous books, *Heritage of Beauty* and

Each with His Own Brush, this new work is a fresh revelation of the remarkable artistic progress among the Christian communities of Asia and Africa. It portrays a delightful wealth in shapes of loveliness otherwise unfamiliar to us, in altar tables, baptismal fonts, screens, window traceries, carven pillars, and other objects. It is a definite record of notable achievement in the blending of Western religious ideas and symbols with oriental tradition and feeling. As such it would be highly suggestive to anyone charged here with the task of relating traditional Christian symbols to other vital modern influences. Although it takes note of some American work, especially in the Riverside Church of New York and the chapel of the University of Chicago, I could wish that the author had more fully explored for other important American expressions. American religion must speak more clearly a language which other spiritual forces in our life can understand, or else we shall suffer the disaster of a widening breach in all our living.

Professor Fleming does not blink or evade the deep underlying problems of his theme. He states frankly the historic objections to symbolism in general and all use of the arts by religion. He presents the pros and cons of a very practical problem for Christian missions. Shall the Christian church make a clear break from indigenous tradition, or shall it take up all it can of the local and the familiar? The book itself is evidence for the values of "weaving Christianity into the cultural tapestry." As to the main issue, the pros outweigh the cons. The text presents five good arguments for the use of symbols in religion.

But you must see for yourself the charm and the meaning of a cross standing upon a lotus blossom, a communion table of Chinese shape, a colonnade of Dravidian origin, and many other delightful and devotionally helpful works of art.

VON OGDEN VOGT

CHRISTIANITY GOES TO PRESS

By Edgar J. Goodspeed. New York: Macmillan, 1940. 115 pp. $1.50.

The James W. Richard Lectures, delivered at the University of Virginia in October, 1939, and published in this volume, present a fascinating story of the birth and development of Christian publication. Most of the book is in Dr. Goodspeed's own special field of the New Testament period, but in the last pages the story is carried on through the centuries down to modern times. The reader sees the practical effect of the publication of the books of the New Testament in one or another version or collection from the day when Paul wrote his first letter to the day when Goodspeed published his American Translation.

Of the four chapters, the first one is devoted to "Paul's Personal Letters." The informal, unconventional character of his letters is contrasted with the letter sent by the Emperor Claudius in A.D. 41, with later letters of the Governor, Pliny, and with many other examples. One principal reason for the misunderstanding of Paul's letters is the neglect of this distinction. "Paul's letters were personal and not written for publication" (p. 15).

In the second chapter, "Christians Learn to Publish," Dr. Goodspeed says, "That Mark was published we cannot doubt (p. 37)..... In a few years it had covered the Christian world. How eagerly Christian believers must have welcomed such a work." Goodspeed goes on to describe the informal, popular, colloquial language in which the first publications were made.

In the third chapter, "The Climax of Christian Publication," the reader is thrilled with a sense of eventful happenings when Paul's collected letters were published as a sequel to the publication of Acts, and the Bishop Onesimus helped in the publication. He may have been the same Onesimus who as a slave had been protected by Paul! With this publication went the writing of the letter to the "Ephesians."

In the fourth chapter, "Christian Publishers Carry On," we read the story of Marcion and of other second-century publishers. The volume leaves the reader with a sense of great accomplishment on the part of Christians, with an appreciation of these leaders, and with a splendid understanding of the spirit in which the publication of the Christian Bible and its revision is being carried on today.

BENJAMIN W. ROBINSON

THE GOSPEL OF THE KINGDOM

By Frederick C. Grant. New York: Macmillan, 1940. 204 pp. $2.00.

This volume well deserves its selection by the Religious Book Club. It is the record of the Haskell Lectures delivered at Oberlin in 1940. Professor Grant has used the wealth of his own research in "form criticism" to give us a picture of the Jesus who stands behind the oral tradition which preceded our New Testament Gospels. The author has added to his historical scholarship a practical grasp of modern problems in America and thrills the reader with a sense of the possibilities of the spirit of the historical Jesus.

Jesus was a prophet "rather than a social reformer, the founder of a religious movement, an ethical philosopher, or a fanatical apocalyptist" (p. xi). None of these, or all of them taken together, account for Jesus. He was more than a prophet. He "was unique, and does not fit any specified category, ancient or modern." His gospel, though not a program for modern social reform, "is still social through and through—social because religious in the ancient biblical understanding of religion."

Our Gospels are concerned with the apostles and their relations to Jesus more than with "the response of the multitudes." Jesus' ethics are not an announcement of the law which is to obtain in some apocalyptic kingdom or the rules for the "interval" until that blessed day arrives. His ethics are the revision and the interpretation of the old Jewish law of the Creator in the same spirit in which modern Christians revise and interpret.

In the first chapters the author gives a presentation of the tradition behind the Gospels and of the history which led up to the appearance of John the Baptist. He outlines "the public career of Jesus." Then in Chapter VI he carries on the story, showing that the Gospel of the Kingdom was central. It is an earthly realization of the kingship of God. This had been the burden of Hebrew prophecy from the beginning. The question of Jesus' own messiahship arose later.

In Chapter VII, "The Gospel in the New Testament," Grant says, "The claim to be messiah was, we believe, never made by Jesus" (p. 154). Jesus meant and means "vastly more to the world than that quaint, archaic title could begin to convey" (p. 155). In the same chapter he shows the emphasis on the resurrection, growing in significance. "The pivotal center alike of New Testament theology and New Testament history is the resurrection of Jesus" (p. 160).

In the final chapter, "The Gospel and the Church," Grant briefly but boldly takes up one modern problem after another and gives what he conceives to be the answer of the spirit of Jesus. The "liberalism" of modern scholarship, the need of emphasis on the transcendence of God, pacifism, poverty, birth control, the right use of property—these fundamental questions are all considered and answered. The reader cannot help wishing for a fuller statement, but the impression is vivid. We now belong to God, we are his kingdom, "we have a task on our hands these days, here in our hard-headed, practical, realistic America, that promises to take all we have of knowledge, skill, and devotion" (p. 189).

BENJAMIN W. ROBINSON

UNDERSTANDING THE PARABLES OF OUR LORD

By Albert E. Barnett. Nashville: Cokesbury Press, 1940. 223 pp. $2.00.

The author is Professor of Literature and History of the Bible at Scarritt College for Christian Workers. He received his Doctor's degree in the Divinity School of the University of Chicago. He brings his long training in modern Bible scholarship to bear upon the practical use of the parables of Jesus. He interprets each of the forty-three parables in succession. He gives the Goodspeed translation in full at the beginning of each interpretation. The result is a book of remarkable usefulness for the modern minister.

The author, in beginning the explanation of each parable, makes clear what the Gospel writer found in the parable. When he proceeds to make clear the modern use of the parable, he first shows what use the early Christians made of it. The reader thus forms a profitable perspective—Jesus' parable, the Gospel writer's

understanding and interpretation, the use of the parable in the New Testament day, the later and the modern understanding and application.

Serviceability and usefulness form the chief purpose of this treatment. Even where there are doubts as to the original or subsequent meanings he shows which is the more usable and modern meaning. Always the approach is constructive and positive. Barnett agrees with the view that Jesus used parables never to obscure or to hide but always to clarify his thought. The parables "were especially fitted for reaching the unchurched multitudes, and they furnished a mode of expression peculiarly adapted to the uses of a mind as artistic and essentially poetic as the mind of Jesus was" (pp. 14 and 15).

Barnett also agrees with the modern conclusion that a parable has only a single lesson which it teaches. He further shows that each parable was primarily intended by Jesus for its immediate hearers and its particular situation. The parable of the Good Samaritan "seems to represent a subtle attack on the part of the evangelist on the leadership of Jerusalem" (p. 80). Thus the reader is skilfully led through the ancient interpretation and application to a natural, modern, and practical, even imaginative and poetic, use of the parables today.

BENJAMIN W. ROBINSON

PIONEERS OF THE PRIMITIVE CHURCH

By Floyd V. Filson. New York: Abingdon Press, 1940. 194 pp. $2.00.

Professor Filson combines scholarship with a genius for stating facts and conclusions in reverent language ready for effective use by the modern minister. The volume realizes a high ideal of friendship and co-operation between the scholar and pastor. His earlier book, *Origins of the Gospels*, was reviewed in the January, 1939, issue of the *Register*. The present volume carries forward the development of early Christianity by picking out the leaders in that development. There are five chapters presenting successively Peter, Stephen, Barnabas, Paul, and James. Excellent lists of books with comments are a welcome addition both to the volume as a whole and to the individual chapters.

Peter is presented as a man of leadership and adventure. His reputation for cowardice is only a reflection of his attempting more than he could carry out. The truth rather lies in the statement that in his great ideals he was "undaunted by failure" (p. 28). He was the "most courageous and daring of all the followers of Jesus" (p. 21).

In sketching the story of Stephen there is included a suggestion of his influence upon Paul. Likewise in his telling of the story of Barnabas there is indication of his influence upon Mark and upon Paul.

The reader is thus prepared for a vivid and vigorous portrayal of the personality of Paul. The place of Paul in early Christian history and the bearing of his personal experience on his message is well given. Filson has a happy way of saying much in few words: "Two points are clear. Paul shared in the apocalyptic outlook of the early church. But he was not dominated by it" (p. 144).

After reading the final chapter on James, the brother of the Lord, we can hardly help wanting a chapter on James, the author of the epistle. We hope that Filson will give us another volume continuing the work of these two, telling us about other pioneers in the New Testament who formed early Christian opinion.

BENJAMIN W. ROBINSON

THE AUTHORITY OF THE FAITH

"The Madras Series," Vol. I. New York and London: International Missionary Council, 1939. xviii+199 pp. $1.25.

This is the first volume in the series of seven planned to present a survey of the results reached at the meeting of the International Missionary Council held at Tambaram, Madras, India, in December of 1938.

Every one of the seven essays comprising this volume echoes the extraordinary effect which Dr. Hendrik Kraemer's book, *The Christian Message in a Non-Christian World*, had upon the members of the Council. In one way or another, the authors deal with the provocative views expressed in that work, criticizing and toning down some aspects of these utterances, but on the whole acknowledging

the essential correctness of Dr. Kraemer's analysis of the present world-situation and his statement of the Christian message adequate to meet the need. It seems to the present reviewer that the most searching and helpful of these essays are those by Professor Walter Marshall Horton and Principal A. G. Hogg, although this judgment is not intended to reflect unfavorably upon the other essayists. The point on which the greatest amount of criticism is focused is Dr. Kraemer's assertion that the non-Christian religions cannot be regarded as revelations of God in any sense and should be looked upon as mere human strivings of a religious nature.

The book also contains a most valuable section on the "Findings" of two sections of the Council. "The Faith by Which the Church Lives" is a comparatively brief statement of the message of the church for the modern world; but it places clear and unambiguous emphasis upon the supreme task of the church, which consists in witnessing to the sin and pride which led modern mankind into the present crisis and the way of salvation by reconciliation with God. It is revealing of the change which has taken place in the thinking of the church to compare the pronouncements of the Jerusalem Council of 1928 and that of Tambaram. We are eagerly looking forward to the remainder of the series.

MATTHEW SPINKA

GUSTAV ADOLF THE GREAT

By Nils Ahnlund. Princeton: Princeton University Press, 1940. lx+314 pp. $3.00.

In the seventeenth century Sweden was at the apex of its European importance. This was due largely to its great king, Gustav Adolf, who conceived it his duty to come to the aid of German Protestantism which was faced with the danger of defeat and possible extinction in the early stages of the Thirty Years' War. His victories did change the fortunes of that struggle, even though they cost him his life. In his religious views, although a faithful member of the Lutheran church, yet he was sufficiently broad and tolerant to extend his protection to the Calvinists, sometimes even in direct opposition to the clergy of his own realm. Prophets of Protestant unity, such as John Dury and John Amos Comenius, found in him an understanding and sympathetic supporter. All in all, there is no leader of the period of the Thirty Years' War who can compare with the brave Swede for lofty motives and personal devotion to them. The author of this biography has performed a piece of work which has long needed to be done.

MATTHEW SPINKA

CHURCH AND STATE IN RUSSIA

By John Shelton Curtiss. New York: Columbia University Press, 1940. lx+442 pp. $4.00.

The author made an exhaustive and painstaking study of the "Last Years of the Empire, 1900–1917," i.e., the fateful and critical years prior to the Bolshevik Revolution. He utilized an awe-inspiring amount of material, the bulk of which consisted of unpublished sources in Russian. From the point of view of the use of source material, the work leaves little to be desired. And yet, the general conclusion of the work is misleading because of the unjustifiably narrow conception of the "Church." The author seems to assume that by describing with almost wearisome detail the workings of the Russian hierarchy and the ecclesiastical machinery he has adequately covered the subject under discussion. But he has left out almost altogether any consideration of the inner life of the church, the spiritual and philosophico-religious movements, the marvelously creative influence of such men as Khomyakov, Dostoevsky, Solovev, and Berdyaev. Their names are not even mentioned. That is as if one were to discuss the condition of Christianity in Germany before Hitler without mentioning Barth. This failure seriously impairs the value of the whole work, despite the undoubted merits it possesses as a strictly limited study of the workings of the bureaucratic, hierarchical machinery of the Russian church.

MATTHEW SPINKA

HOW CHARACTER DEVELOPS

By Fritz Kunkel and Roy E. Dickerson. New York: Scribner's, 1940. 270 pp. $2.50.

This book is described by the authors as the first organized summary of the basic concep-

tions of Dr. Kunkel's "We-Psychology." The point of departure in this new system is to be found in a distinction between the "self" and the "ego." The self is looked upon as something social, something "outside time and place" and the essential core of the individual's being. The ego, on the other hand, is a "sham self." It is the individual's misinterpretation of his role.

The formation of an ego is regarded by Dr. Kunkel as inevitable in the process of growth. The "original we," represented by the young child's sense of identification with his mother and his early guides, cannot last. Sooner or later there follows a "breach-of-the-we," and the youngster develops a misinterpretation of his place in life which tends to assume one of four typical forms. He becomes a "star," a "clinging vine," a "nero," or a "gaby." The seeming-self which results acts as a sort of shell. It determines the outward visage of the personality, and the individual's behavior tends to conform with his idea of himself. In normal development this "shell" or "ego" must be broken up through the pressure of pain and suffering in order that the "maturing-we" or "objective personality" may emerge. Maladjustments in the adult are caused by failure to get rid of the infantile ego, and treatment consists in discovering the type of ego represented and then dealing with it intelligently.

The book is dedicated to "all those—young and old—who seek to understand themselves better for the sake of finding a way out of their limitations into more satisfying and useful living." To such a group of readers it offers many helpful suggestions. It is especially noteworthy because of the ease with which its basic concepts lend themselves to religious thinking.

The serious student will, however, be troubled by the authors' failure to present evidence or to give references which will enable him to relate their conclusions to those of other workers. He may also have a question regarding the fundamental distinction between the self and the ego. Undoubtedly, misinterpretations of one's role do occur. Undoubtedly, they block development. But must every growing child pass through an egocentric stage from which he can be freed only through some sort of crisis experience? To the reviewer it seems more satisfactory to assume that every individual has and must have some concept of himself and that this concept of the self is no mere outer shell but the nucleus of the personality. It thus becomes an organizing principle which is itself subject to change, and the task of the educator is to help the growing individual to discover in the successive stages of his development roles which are suitable and adequate. One is also struck by the fact that a system of psychology which lays so much stress upon the social factors in the personality has so little to say about the sense of sin or guilt.

ANTON T. BOISEN

THEOLOGY AND MODERN LIFE: ESSAYS IN HONOR OF HARRIS FRANKLIN RALL

Edited by Paul Arthur Schilpp. Chicago: Willett, Clark, 1940. x+297 pp. $2.50.

Professor Rall's distinguished career as minister and teacher is here honored by a series of essays written by his former students, colleagues, and other American theologians. Many of the writers testify both directly and by implication to the influence which Dr. Rall has had upon them. Throughout the essays there runs a deep note of religious conviction based upon Christian experience, an ethical concern for both individual and social righteousness, and (in most cases) rigorous thinking in theology, all of which have been characteristics of this outstanding teacher's work. The essays are widely divergent in theme, and, one is compelled to say, in quality. Outstanding papers this reviewer felt to be the following: F. C. Grant's useful summary of New Testament scholarship at the present time, Professor Lyman's characteristically judicious and competent survey of the realist movement in theology, Professor Schilpp's interpretation of faith, C. C. MacCowan's balanced and yet vigorous statement of the significance of the doctrine of the Kingdom of God, and Dr. Tittle's vivid and prophetic paper on what "being the church" means concretely today.

Many of the writers are personalists in their view of Christian philosophy. That personalism has contributed greatly to Christian

thought is obvious. It is to be regretted, however, that so many who defend it are unwilling even to admit that there might be any other type of Christian philosophy. Dean Knudson, for example, speaks of Christianity and personalism as if they were synonymous. When he criticizes opposing views like those of the Barthians, he gives a very one-sided statement of his opponents' position, quotes without page reference or title one sentence of Brunner's, and then replies to Brunner with a position which Brunner himself has defended at great length in *Man in Revolt* (p. 33). The naturalism which Knudson sets up as an anti-Christian philosophy is a straw man.

The same attack on naturalism is continued by Professor Whitchurch, who goes astray at many points. He does not give any specific name or title to any naturalist position, so one must guess at the particular philosophers or theologians he is talking about. He holds that naturalism represents the transposition into metaphysical terms of a scientific philosophy. This, he holds, makes naturalism invalid as a philosophic framework for Christianity (p. 181). But it is claiming too much, in the first place, to say that science has no reverence. When Whitchurch says that the term "God" used as a name for logical stability, the geometrical necessity from which all events flow, differs radically from the object of religious devotion (p. 184), he forgets Spinoza whose religious devotion puts much Christian piety to shame, and who was worshiping exactly the kind of God Whitchurch says cannot be worshiped. Whitchurch apparently regards all scientific naturalism as eliminating value from its purview. Spinoza, for one, did not; and naturalism at the present time means philosophies like those of Dewey, Whitehead, Otto, Wieman, all of which have value at their very center. It remains to be seen whether this naturalism offers an adequate expression of Christian faith; but one does not damage it by interpreting it in terms which it does not hold.

The essays are good reading. Such technicalities as are here grow out of the vital questions which every Christian faces. One can heartily recommend the book on the whole. A well-written paper on Dr. Rall's life and work by Professor Whitchurch and a complete Rall bibliography help the book to fulfil its primary purpose.

Daniel D. Williams

Can Christianity Save Civilization?

By Walter Marshall Horton. New York: Harper's, 1940. xii+271 pp. $2.00.

No writer of our time surpasses Walter M. Horton in his capacity to take a broad theme and give a compact, intelligible survey of it without doing violence to accuracy and intellectual rigor. His latest book is another extraordinary achievement of this kind. He has surveyed the status of Christianity within world-culture with a view to religious possibilities for cultural creativity in this time of world-chaos. He prefaces his survey with a detailed analysis of the way in which other religions have conserved human values in critical periods. He tells a highly interesting story of the service of Brahmanism, Buddhism, and Mohammedanism in many Asiatic cultures. He outlines the service of Christianity to Western civilization and asks: If other religions and Christianity have preserved the precious heritage of men in other crises, why not again? He believes that religions other than Christianity have much service still to render, and something to give Christianity; but that Christianity offers the most promising basis for what is now needed, a "planetary culture."

This thesis involves a survey of the status of Christianity and other religions today, an intriguing analysis of the basis of Christian ethics and the capacity of Christianity to give moral guidance to the modern world. Whatever may happen to the secular orders of our civilization, Horton believes that within the Christian church there is a dynamic and universal fellowship competent to bridge the gap between today's suffering and tomorrow's promise. He emphasizes the universal character of Christianity, its power to synthesize divergent cultural patterns, and the new vitality which the church as a whole is receiving from the younger churches of the East and from the new movements of deep piety, social concern, and monastic discipline which are springing up throughout Christendom.

Horton's title asks a straightforward question. It is a tribute to his honesty and realism that his book does not give a straightforward answer. One is not quite sure at the end whether he really is trying to prove a thesis about the course of our civilization or simply to give a call to repentance to Christians that they may do what they can, come what may, in the world. Much of the book was apparently written before the war came. This gives some of it an air of remoteness from the mood and problem of the present and leaves several uncertainties within Horton's general thesis. He tries to prove that Christianity can save what is "salvable" in civilization, but at one point rests his entire case on faith (p. 160). Sometimes he admits that great cultural destruction may be the immediate fate of our time; but again he sees Christianity bringing our whole planet out of cultural chaos into cultural unity (p. 103). For its informativeness and its insight the book is required reading; but do not expect a clear-cut philosophy of history or a definite guide as to what Christianity should do in our immediate situation.

DANIEL D. WILLIAMS

THE SPIRITUAL ASPECTS OF THE NEW POETRY

By Amos N. Wilder. New York: Harper's, 1940. xxiv+262 pp. $2.50.

Not being a habitual or expert reader of poetry, and having died of thirst more than once on T. S. Eliot's "Wasteland," I am a little surprised after a summer's reading to record that the recent book which above all seems to me most realistic, most penetrating in its religious insight, and most cheering in its faith in Protestantism is a book on that same new poetry of which "Wasteland" is a fairly typical example. To be sure, the book is written by Amos Wilder, and thus high competence in literary judgment and genuine Christian insight are guaranteed.

Here is a Christian thinker dealing with the faiths and doubts disclosed by the often pagan, tortured, skeptical modern poets, but one who first of all understands them and is competent to meet them on their own ground of literary excellence. He does not merely repeat pious phrases or call names in the face of this modern movement. He tries to see what the poets have to say and discloses that they have wrestled, perhaps hypersensitively, but realistically, with the real problems of life in a way which conventional religion has often failed to do. Some have ended in despair, some in doubt, some in pagan or Christian faiths. Wilder traces each literary and human Odyssey to its conclusion in the cases of such writers as Jeffers, Eliot, Yeats, and D. H. Lawrence. He believes that these artists on the whole reveal the sickness as well as the honesty of modern life. He does not accept their philosophies and holds that they have lost balance and power.

How are faith and vitality to be restored to this art as well as to our general life? Wilder believes that the Protestant tradition offers modern poetry the insight, the social conscience, the symbolism for which it is groping. Protestantism is "the pit from which we were digged." Of all forms of religion it has wrestled "most fearlessly and empirically with modern thought." Modern artists may well ponder this thesis. Cannot religion again become the fruitful mother of the arts?

The book is by no means only for poets. It is rich with many good things for preachers and everyone concerned with the Christian cause and philosophy. The clarity and power of Wilder's style is a delight in itself. He gives many beautiful, pointed, and usable quotations from many works. His insight into the failures and resources of conventional religion is extraordinary, and he leaves one with renewed faith in the essential soundness of the Protestant cause. Poets have kept their finger on the pulse of humanity, and Wilder has his finger on the pulse of the poets. The diagnoses are extremely helpful all around.

DANIEL D. WILLIAMS

MAN'S SEARCH FOR HIMSELF

By Edwin Ewart Aubrey. Nashville: Cokesbury Press, 1940. 218 pp. $1.75.

With the doctrine of man in central focus Dr. Aubrey has given here the first published outline of his own constructive theology. He has aimed not at systematic completeness but rather at blocking out the main lines of a position. This schematic nature of the book makes it easy to read; but most will find as this re-

viewer did that a second reading is immediately required in order to grasp the significance of the careful definitions and distinctions which follow one another so rapidly.

Professor Aubrey has established a solid cornerstone for the development of a realistic Christian theology in the liberal tradition. He maintains the liberal emphasis upon the centrality of the ethical aspects of the gospel and upon the continuity between Christian thinking and man's other quests for knowledge. At the same time he shows the far more realistic appraisal of human nature which contemporary events and contemporary theologies are forcing to the forefront of modern thought. Further, he deals with human problems with full awareness of the organic relation of the moral aspects of human behavior to the other quests and problems of man and to his ultimate metaphysical status. His sensitivity to the way in which the doctrine of man is related to the other doctrines of the Christian faith is a primary contribution of this work.

The central theme of the lectures offers no radical departure from liberal Christian thought. Man is faced with two problems—his own sense of moral failure, and his realization that he is cut off from his fellows. His search is for the reality of his own soul, for freedom, and for community. The Christian gospel holds that man's quest is consummated in the fact that he can become vitally aware of his relationship to God who is the ultimately real creator and sustainer of being, and whose nature as love is the ultimate metaphysical ground of human fellowship. In disciplined but creative alignment with the purpose of God as revealed in Jesus Christ man finds the most adequate integration, the fullest freedom, and the richest community.

Distinctive emphases within this general position are these: (1) Aubrey's emphasis on the solitariness of man. The re-discovery of the individual soul in its loneliness and its freedom is a major turn of contemporary thought. (2) Religious experience is given a distinct place in the achievement of knowledge. The position is ultimately validated through appeal to mystical experience. (3) An important place is given to the doctrine of the Holy Spirit. Aubrey believes that the exploration of this concept and the reality it designates offers a solution of the problem of finding a basis for Christian community which will unite men as free persons and give full recognition to the emotional and mystical as well as rational bases of fellowship. (4) The conception of the ological method is of first importance. Thinking as a Christian means thinking on the basis of confrontation by Jesus Christ; but this does not mean neglect of the knowledge gained in general experience. Aubrey draws from the special sciences, philosophy (especially Whitehead), art, literature, political and economic thought in his exposition.

One point does not appear to be made wholly clear in this otherwise lucid statement. Does mystical experience give knowledge apart from any conceptual interpretation or criticism, or does such experience give intuitions which when related to other meanings and tested in some way become knowledge? Pages 68–69, 82, and 184 seem to say the former, page 92 says the latter, and page 217 says both. Perhaps it is a matter of what one is willing to call knowledge; but how we *know* our faith is true is more than an academic query.

In general one must agree with and feel heartened by the faith in the possibility of working with God which this position upholds. One may ask, however, if full weight has been given to "demonic" tendencies in human life which force us to view man as reconciled to God partly through the confession of his weakness. At several points this view is recognized (pp. 80, 130, 179–80), but explicit consideration of the depth of paganism in every human soul might have given an even more realistic bent to the position.

The theology here, given a powerful initial statement, offers hope for an intelligible, nondefeatist, ethically effective expression of Christianity in American thought. As a sound contribution to this end this work deserves the widest possible consideration in the Christian fellowship.

DANIEL D. WILLIAMS

OUR KNOWLEDGE OF GOD

By John Baillie. New York: Scribner's, 1939. ix+263 pp. $2.50.

Theories which hold that direct knowledge of God can be gained through religious experi-

ence have been under criticism for some time in Christian thought, both from the side of liberal rationalism and from the dialectical theology with its distrust of all "subjectivism" and "mysticism." A strong reaffirmation of the importance of religious experience as a way of knowing is being made. E. E. Aubrey, R. L. Calhoun, Paul Tillich, and William Temple all have made special contributions. This book of John Baillie's shares in the general movement. It is an unusually valuable book for its wealth of historical insight. Baillie's mature scholarship provides a lucid guide to much Reformation, medieval, and contemporary theology. Through the whole presentation there runs a note of sensitive personal religiousness which makes many pages almost devotional in their tone. Indeed, the fundamental position which Baillie here seeks to uphold is that belief in God is not to be argued about, only affirmed, for all men believe in God, at least "in the bottom of their hearts." The attempt to prove God's existence is always wrongly conceived and doomed to failure. God is known directly and immediately as a present reality.

Unfortunately, Baillie does little to validate such a position. With admirable honesty he clearly gets into all the dilemmas which the attempt to make knowledge and direct presentation synonymous always involves. This is the error which the pragmatists, and some idealists, have so often pointed out. Baillie admits that this knowledge of God takes many different forms and may be incorrectly interpreted. But how, then, is immediate experience knowledge at all unless it has been submitted to some kind of testing?

Some of the obvious difficulties of the position will be seen in the following: "Revelation essentially consists not in the communication of truths about God but in the self-revelation of the divine Personality." How can a being reveal himself as "divine Personality" but reveal no truth about himself? Page 178 says that the four subjects of our knowledge—ourselves, our fellows, the world, and God—are always presented to us together in experience. Therefore, every man has an experience of God in every experience. The next page then says that "the knowledge of God is 'withholden' (Baillie's own word) from those who do not serve their fellows."

Baillie does not believe that the question of God's existence should be discussed: "In the theological classroom it is, I believe, never a genuinely open question whether God exists or even . . . . whether He is One" (p. 139). That opens the door to intellectual tyranny. No wonder so many of the critically-minded are skeptical about Christian theology.

DANIEL D. WILLIAMS

THE CHURCH SCHOOL AND WORSHIP

By Irwin G. Paulsen. New York: Macmillan, 1940. 199 pp. $1.75.

The function of this book may well be to bring to focus in American church life the goal of a curriculum of worship as well as a curriculum of study in the "school of the church."

A program of Christian education in a local church is only half a program if worship is inadequately provided for, or carelessly or badly handled. The worship curriculum is as integral as classroom instruction.

The goal of this curriculum of worship will be to parallel and undergird the unit or course being studied and to develop steadily a person's appreciation of and capacity for worship. The average church member is pitifully impoverished in spiritual resources. The church school can do something about this.

Church-school worship should lead on into the continuing worship of the church, into the habit throughout life of participating in common group worship. One of the strengths of the book is the listing of practical ways of establishing relationships at each departmental level with the adult worship of the church.

Individual worship—the establishing of a central discipline for religious living—will put reality into the group forms. Adolescence is the time when this may begin most significantly in the use of meditation and silence, although these will be introduced in group worship beginning with the primary department.

A useful list of essential conditions for group worship of children is given on page 48. Worship for the beginners department will consist entirely of spontaneous forms; for the primary department a mixture of informal and formal. The latter must be planned *with* children, not *for* children. Throughout the church

school its members should have a functioning grasp of liturgical materials in memory, but we do more harm than good if our memory work is of the routine sort. Memory possession must have purpose, meaning, grow out of appreciations. Few ministers may be adept at leading the worship of the little child, but it is their responsibility to see that such a curriculum is developed throughout the church school and to supervise it. Perkins' *As Children Worship* and *Children's Worship in the Church School* will be particularly helpful at the children's level.

This kind of program and worship might lead to changes in the adult service of worship.

The sort of worship and training in worship here advocated will demand some genuine improvement in the regular worship of a host of churches. If the pupil has been led to a great anticipation of the day when he will take his place in the adult congregation and finds that the worship there does not meet him on the level for which he has been trained, we invite failure at the very point at which we have been striving for success.

Paulsen has written a useful book, packed full of immediately practical theory, rather than deeply philosophical. The one worship service submitted is in much too abstract and adult language for children, and there is perhaps too much evidence here and there of the use of terms such as "molded," "trained," "conditioned." But on the whole, it is educationally and religiously sound. Chapter VII, "Church School Worship and Church Worship," is a major contribution. Chapter IX, "The Art of Private Worship," also rates high in my estimation. But, above all, I find in it the spirit of an intensely devoted man who would lead us to the task of establishing a curriculum of worship development that will tie the church and church school into one fellowship and one continuing experience. May a double portion of his spirit fall upon us!

ROSS SNYDER

PROTESTANTISM'S HOUR OF DECISION

By Justin Wroe Nixon. Philadelphia: Judson Press, 1940. 154 pp. $1.39.

Men have become divorced from the basic assumptions necessary for their continued existence—the need of the day is for the production of "instructed Christian veterans"! Written to promote the discussion of present-day topics by ministers and laity, this book merits wide use in adult education classes and forums of churches, in mature young people's groups, and in church councils that are endeavoring to discover what their church stands for and can do in the present.

"The Enduring Christian Faith," "America's Contribution to World Christianity," "Protestantism and Democracy" are developmental chapters of Dr. Nixon's belief that no institution in American life has greater responsibility for the fate of America than the Protestant churches, and that democracy is the only framework within which an aggressive Protestant faith will be tolerated. "The Economic Crisis," "The Struggle for International Order," "Toward a Spiritual Revival" are "what to do" sections based upon his conviction that neither our Protestantism nor our democracy can survive unless they prove to be dynamic factors in dealing with the problems of our age.

ROSS SNYDER

THEIR FUTURE IS NOW

By Ernest M. Ligon. New York: Macmillan, 1939. 369 pp. $3.00.

Dr. Ligon's aim in this book, a worthy successor to *The Psychology of the Christian Personality*, is to set forth definite goals for character development, based on a highly interesting interpretation of the beatitudes at each developmental level from "before the nursery" to the "mature personality." As such it is a frankly "normative" work, though with considerable attention to "descriptive" accounts of motivation and response. Obviously, his attempt is to exhibit both approaches in a hand-in-hand relationship. He has a deep-seated though not overconfident trust in psychological tests of the aptitude and personality profile types, which he uses to arrive at the dynamics of character in the personal equation at a given level of development. But he does not limit his interest to the finding of skills in the usual sense of such questionnaires but seeks to gauge attitudes as well. His emphasis throughout, and it is the only one com-

petent to deal with character in the religious sense, is upon the total personality, including value-orientations as well as the stimulus-response pattern of behavior. This gives his work a much-needed breadth; but it also increases the possibility of private, untested assumptions at several critical points.

The book is not only geared to practical tasks of Christian education but grows out of a practical venture. In co-operation with the Westminster Presbyterian Church, Albany, the psychological laboratory at Union College carried on its testing program and formulated its conclusions. In addition to criteria of physical development Ligon emphasizes those of emotional maturity and social adjustment. These provide not only standards of judgment but valuable hints as to how and with what materials they may be realized in the teaching appropriate to the various age levels. The author's recommendation for an activity program at all levels takes the form of a drama-type education, which both allows for individual differences and makes possible a standardized curriculum approach.

A helpful chart summarizing the character factors at each level and their application to the teaching process is appended to the book. This would make a very valuable point of reference for ministers and teachers who are concerned with character motivation; and what minister or teacher is not?

ROGER HAZELTON

MASTER SERMONS OF THE NINETEENTH CENTURY

Edited by Gaius Glenn Atkins. Chicago: Willett, Clark, 1940. 243 pp. $2.00.

Gaius Glenn Atkins has again performed a useful service for the Timothys of today. Out of his critical and yet affectionate study of nineteenth-century preaching, he has selected twelve master-sermons by as many preachers and introduced each one of them masterfully. Editorial discretion, modern typography, and the witchery of the introductions makes these sermons twice as readable and several times more accessible than in their nineteenth-century volumes.

What did the ministers of the last century give their congregations? Curiosity, for one thing, should cause these sermons to have a wide reading today. Did the congregation of Thomas Chalmers really grasp all that he said in those sentences of freight-train length as he preached on "The Expulsive Power of a New Affection."

Obviously this is no book to plan on reading through at one sitting. It is a rich, homiletic heritage to be enjoyed, read, and studied one chapter at a time. These are little journeys to the pulpits of the great. Channing voices a liberalism that is constructive, realistic, and religious. John Henry Newman exemplifies Old World mysticism. Mozley presents a scholarly study of "the last shall be first" text in his memorable sermon, "The Reversal of Human Judgment."

These men preached with their whole minds, with all their strength, and with all their souls. There is no trace of any thinning-down or any lack of intellectual acumen. They were not reviewing or surveying the thoughts of others. They were coming to grips first hand with the great verities. Caird's consideration of the doctrine of immortality would meet helpfully the needs of a modern mind in search of understanding on this important theme.

As one listens to his sermon, "The Gentleness of God," the power of Beecher is undeniable. Robertson looks at the three crosses of devotedness, impenitence, and penitence. In this pageant of preaching are seen the poetic Martineau with his lyric phrases, Bushnell with his educational theology, Brooks with his matchless artistry, Spurgeon the eloquent, Simpson the persuasive orator, Moody the soul-felt and soul-winning evangelist.

Modern preachers have often confessed a feeling that their sermons lacked authority. One conclusion that can be drawn concerning all of these nineteenth-century masters, as different as they were in themselves and in their preaching, is this: not one of them spoke as the scribes. If the quality of authority has been lost somewhere in the transitions of this century, surely some of it can be recovered by sitting at the feet of Brooks and Beecher and Spurgeon.

GERALD E. MAGGART

WHERE MY CARAVAN HAS RESTED

By Burris Jenkins. Chicago: Willett, Clark, 1939. 241 pp. $2.00.

To people who hail from Missouri or thereabouts, Burris Jenkins is not likely to be a stranger. For years, *The Christian*, a virile weekly published by his Kansas City church, plus his radio programs, made his work familiar to a large radius.

Dr. Jenkins' caravan has often left the traveled route for one more original. Sermons that are to close on some traditional emphasis of the gospel have frequently been opened on some such theme as Dillinger, Will Rogers, or Kate Smith. Masses of people who could not pay their way into a show Sunday afternoon have attended the free movies in the church. Sunday evening forums have faced controversial subjects unflinchingly. As a gesture toward church unity, the name of the church was changed from "Linwood Boulevard Christian" to "The Community Church."

In the style of the accomplished journalist he has become, Burris Jenkins relates the adventure of his caravan which got under way seventy years ago at Independence, Missouri, at the head of the Santa Fe and Oregon trails. He saw the caravan of the open range pass from the Middle West, and he saw the curtain fall on the steamboat days. His college caravan began at Bethany College, concerning which he was warned, "If you go to Bethany, you'll probably enter the ministry."

He did, but along the way he stopped at Yale for graduate study, at Butler and Transylvania colleges to be president of these institutions, at a city newsroom to be a reporter, at the editorial office of the *Kansas City Post* to be a publisher. And still there has been time for a pastorate of more than thirty years in the great Kansas City church. It is regrettable to have to add that since his autobiography has come from the press, the church has burned down. It is not necessary to add a postcript to the effect that Burris Jenkins plans to rebuild bigger and better on a more strategic location.

There is a deeply spiritual quality in all of Burris Jenkins' sensationalism, a quality that comes out of the battle of his own life. In all of its journey this man's caravan has moved against terrific odds. From youth he suffered from a diseased leg that required operation after operation and finally amputation. Although he rigorously denies that suffering has had any effect of purification on his soul, his ministry is evidence that he has come to understand the sufferings of humanity.

GERALD E. MAGGART

THE INDISPENSABLE CHRIST

By A. E. Whitham. New York: Harper's, 1940. 156 pp. $1.50.

English theologians seem to be able to write and converse with deep experience in religious themes that Americans always handle logically but as though they had never experienced them.

Whitham is an example of this temper. He writes beautifully. When he writes of "The Realism of the Cross," "The Cost of Nearness," "Fountains of Self-deceit," "Christ and the Crowd," he writes with mellowness and maturity.

On such doctrines as the incarnation and the atonement he is a conservative. But this is a good book for liberals. It lowers the blood pressure to a devotional level. It moves one to the realization that truth does not need to be spoken as crudely as it sometimes is. It makes one sensitive to the shallowness that characterizes us when we fail to live intimately with the convictions we voice.

GERALD E. MAGGART

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